

It is this Upanishadic ideal of purity of body, mind and soul, purity of thought, word and deed, that breathes through the lays of Dr. Rabindranath Tagore, who at an early age, imbibed the spirit of the Vedanta under the inspiration of his noble father, the famous Maharishi Debendranath Tagore, as witness, for instance, the following excerpt from his immortal *Gitanjali*:—

" *Life of my love, I shall ever try to keep my body pure knowing that Thy living touch is upon all my limbs. I shall ever try to keep all untruths- out from my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind. I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast Thy seat in the inmost shrine of my heart. And it shall be my endeavour to reveal Thee in my actions, knowing it is Thy Rower that gives me strength to act.*"

Needless to add that the Upanishads are the very fountain source of Rabindranath's philosophy as we find it outlined in his poetry¹ and prose, drama and dance, music and paintings, stories and novels, essays and articles.

In passing, I am tempted to note here how Rabindranath's father, Debendranath Tagore, was attracted into the fold of the Upanishadic cult. While in his youth

Debendra-
nath Tagore was passing through the severest mental
and
spiritual transition of life, he chanced upon a leaf of
the
Upanishads accidentally blown in by the wind. He
picked
it up, showed it to the fairfly priest and requested
him to
read that leaf of Sanscrit matter and tell him what it
was j 1 }
about. The priest read it, but could not make much of
it i(^ ' ^
and advised the young Zamindar to send for
Ramachandra ' ^
Vidya Vageesh, the direct spiritual successor of Rajah
Rammohan Roy and the faithful soul that sustained
and kept
alive through several years the little light that the
departing
hand of the Rajah had lit. Ramachandra Vidya
Vageesh ; s